COWLEY

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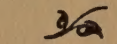

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Cowley

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of Subjects Missionary and Religious

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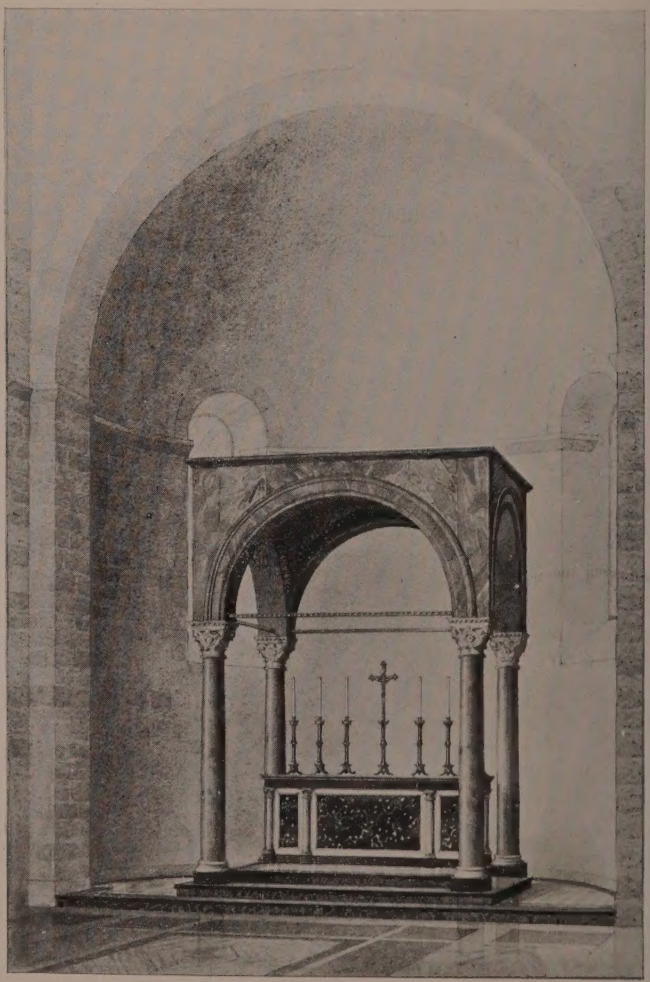

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Cowley

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FORWARD IN PRAYER

By FATHER PALMER, S.S.J.E.

What is Religion?

RELIGION is being friends with God. Jesus Christ came to reveal this truth to us. He said, "I have called you friends." (John 15:15). His life and death make it clear. Actions speak louder than words. If He had not revealed it to us, we might never have guessed it. Once it is revealed, we see that it is true. What is the difference between an animal and a man? A man has some idea of what life, the world, created things are about. He sees how they all fit in together. He can understand, appreciate, admire creation. He can turn it to his own purposes. He can do this because he has a reasoning soul. An animal, not having a reasoning soul, does not think about things.

Why did God give us reasoning souls? Because He wanted us for friends. A friend is a person who understands, appreciates, admires what you do. God has given you a reasoning soul so that you can understand, appreciate, and admire His works. God wants to share His pleasure in His creatures with you. That is why He has given you a sense of beauty. Animals lack that sense. If you see a man gazing at a sunset or a lovely view, you are not surprised. It is proper for a man. If you see a woman plucking flowers to decorate her home, you are not surprised. It is suitable. If you should see a cow gazing at a sunset in evident admiration, you would be surprised and amused. It is not what we expect of a cow. If you saw a hen plucking blossoms to decorate her coop, you would be even more surprised.

Beauty is the light of God shining out at you through things. God shares with you His joy in the loveliness of His works because He wants to be your Friend. Hence art, music, literature, poetry in all their forms. God has given you a reasoning soul to understand His works. Hence science, invention, philosophy.

What is Prayer?

What is prayer? Prayer is our effort to make friends and keep friends with God. Prayer is talking with God. Prayer is being with God. Prayer is man's part in religion. Man was made for prayer, for man was made to be the friend of God. A man who does not pray is failing to realize this friendship. He may fall to the level of the animals who care chiefly for eating, sleeping, and multiplying. An animal can be contented on that level. A man cannot. He is made for something higher. God made me for Himself and I shall be restless until I rest in Him.

To make friends with anyone, you must talk with him. Notice the "with." It is not enough to talk *to* a man if you want to know him. You must also listen to what he has to say. Otherwise he may get to know you, but you will not know him. It is the same with God. You must talk to God, and you must listen while he talks to you. Part of the time you spend in prayer must be spent in listening.

How God speaks to us

How does God speak? He does not have to use any earthly language such as English, Latin, or Hebrew. He can speak without form of words. He can put the thoughts from His holy Heart straight into your heart. They do not have to go in through your ears. You may think, at first, that because you did not feel them go in, they are not there. If you will try listening to God regularly every day during your prayers, you will find after a few days that something has happened. The troubles you found it so hard to bear are not so heavy. The person you could not get along with is not so distasteful to you. The temptation that you could not resist is not so strong, for you have come to see in a new light the things you formerly longed for. You are looking at them more from God's point of view. You are becoming a friend of God with His outlook and His preferences. Best of all, you find that you really begin to love Him as one friend loves another.

You will say, "Why, heavenly Father, I really do begin to know and care for You."

You must always test your relationship to God by His revelation of Himself in Jesus Christ. Our Lord is the express image of God. Not an image made in wood or stone, but an image executed in the flesh and blood of our humanity. It is a help to read a short passage from the Gospels—St Matthew, St Mark, St Luke, or St John — in connection with listening to God's voice. Fix your gaze on Jesus and hear what He has to say to you. After a time you will come to hear God speaking, and see His loving hand in all that happens day by day in the affairs of life. You will see God's providence in all things.

What You Say to God
Thanksgiving

One of the chief things we offer to God in prayer is *Thanksgiving.* Thanksgiving is the characteristic Christian form of prayer. Do not begin prayer by asking for things. We all know what we think of a boy who never writes home except when he wants something. We know that he is unthankful, ungrateful. Let us learn to give God thanks. If we empty ourselves out with thanksgiving, we shall be filled with grace and benediction (happiness) in return, whether we ask for it or not.

Notice how little there is about feeling in the Bible. Jesus does not say, "Feel this," or "Feel that." He says, "Do this," and "Do that." But a sense of gratitude to God is expected of us. That is comforting to us who are not naturally pious. Anyone is capable of gratitude. A little thought over the past will soon produce it. I may not be able to have any strong emotions of other kinds in connection with religion, but I can be grateful.

Thanksgiving increases our *faith, hope,* and *love.* As I look back over the past and see how good God has been to me, I begin to say, "I need not worry. I can trust God. He has never really failed me in the past." There is your *faith*

coming back. As you think over the road along which God has led you, you begin to say, "A great highway like that must be leading somewhere even more wonderful. I have better things to look forward to." There is your *hope* reviving. As you think of His persistent goodness to you in spite of your ingratitude, you will say, "God has been so good to me, I cannot help loving Him. I must be good to other people even if they do not always appreciate or understand me, for God has been so appreciative and understanding of me." There is your *charity* back again.

Sometime to-day kneel down on your two knees beside your bed and tell Him how grateful you are. Use your own words and do not bother about the "Thee's" and "Thou's" or the "eth's" and "ests's." God does not want our fine words, but our hearts. Perhaps the best plan is to get a little notebook and make a list of all the things you have to thank Him for. Use every other page and every other line, for as time goes on you will need to fill in a lot of things that you will not remember the first time you make the list.

Thanksgiving List

Parents and upbringing.
Other relatives (*put down names*).
Childhood friends, teachers, etc.
People and events that made you happy in the village or town where you grew up.
Churches you have attended.
Schools.
Hobbies, sports, games.
Beginning of appreciation of beauty in nature, art, music, literature, (*put down names of places, books, etc.*).
Happiness of making things, learning things.
Beginning of appreciation of religion — that Someone listened while you prayed. List other occasions when light came from God. Moments of sense of His nearness or goodness.
List of truths of religion that have come home to you, and are real to you.
Your Baptism (*give date, and minister.*) Confirmation (*give date and bishop*).
Marriage.

Confession, conversion to God.
First Communion.
Other steps in your life.
List all your friends since childhood: Everyone who has had an influence for good over you or has made you happy.
List all happy times: holidays, treats, notable concerts or plays, trips, visits.
Make a list of people you admire, not only those you know personally, but also those you have heard of, or read about. Saints, heroes.
The vision of perfect God and perfect Man in Jesus Christ; passages of Scripture that have helped you to realize this; His birth and childhood; His holy life, singleness of purpose, kindliness, understanding, cheerfulness, and bravery. List events in His life that mean something to you.
His death for us.
His resurrection and ascension; His presence with us still, where two or three are gathered in His Name; in His suffering children; in the holy Sacrament of the altar.
The gift of the Holy Spirit.
Special protection (list occasions). Recovery from illness or other trouble.
Difficulties, troubles that have strengthened your character, made you more like our Lord, made you more sympathetic, considerate.
List illnesses, disappointments, losses, troubles.
List things to look forward to: hopes, ambitions, interests.
Gift of life, health, safety.
Work, occupation, duties.
Strength to work, leisure to rest, beauty seen in characters of others.
The Sacrifice of Praise and Thanksgiving in Communion.
The joy of worship.
The hope of heaven.
The vision of the Kingdom of God established on earth.
The expectation of the coming of Christ.
The communion and fellowship with all God's children, living and departed.
The help of their prayers and influence.

NOTE: Get the "Thank you, Lord," habit. "Thank God for a good bed." "Thank God for my dinner." "Thank God for that pretty little child who smiled at me." "Thank God for that bang on my hand. I know how the nails hurt Jesus." "Thank God for that badly-cooked dish. That cold coffee. That chilly walk." "Thank God for that insult or slight; I take it for my sins."

Go over your thanksgiving list regularly and lift up your heart in gratitude to God: "Thank you, Father."

Praise and Adoration

Our practice of thanksgiving will lead us on naturally to acts of *praise* and *adoration.* God is not only so good; He is so wonderful just for what He is, that we find ourselves practising worship and adoration without any effort.

Notice that the model prayer, the Lord's Prayer, begins with worship: "Hallowed be thy Name." God's Name means all that God is, His character. We praise Him for what He is. "We give thanks to Thee for Thy great glory."

Repentance

Out of your thanksgiving and praise will come a real sorrow for your sins. You will say, "How can I have been so ungrateful? He has been so good to me. I have been so unkind to Him, so thoughtless, forgetful, wilfully bad. I have hurt people, and in them I have hurt Him." "He has waited for me to say good-night, and good-morning, in my prayers, and I have failed Him." "He has been at the appointed meeting-place at Communion and Church and I have failed to turn up." As you think of all this, you may be led to kneel down at your bedside with your notebook and pencil and make a list of your sins and faults. Childhood. Youth. Manhood.

Your selfishness,
getting own way,
(*list occasions*),
by forcefulness,
by claiming pity,
by smartness,
at home, at work,
socially.
Using cleverness for selfish ends.
Using your life as if it were your own.
At table, in sitting-room, with books or papers, with use of leisure.
Unkindness.

Neglect of prayer,
coldness in prayer.
Neglect of Church and Communion.
Making light of religion.
Having wrong ideas about God. Thinking of Him as an easy-going Parent who spoils children and will never be severe.
Or thinking of Him as hard, unfair, forgetful.

Your self-indulgence,
being easy on yourself, hard on others.

Laziness, sitting up late at night, getting up late or tired.

Over-eating, drinking to excess, abuse of tobacco. Too much or too little sleep.

Impurity, thought, word, deed, alone, with others.

Extravagance.
Failure to deny self.
Failure to fast.

Bad temper, anger, irritability, resentment.

Dishonesty, cheating in school.
Sharp practice in business.
False tax reports.
Lying.

Your self-conceit.
Gossip, talking of others' faults or foolishness.
Boasting, bragging, talking about self.
Being easily hurt, offended.
Sulking, being sorry for self.
Grumbling.
Expecting much attention from others.
Thinking self superior.
Taking pride in own goodness.

It will be well to make your list on alternate lines and pages, and to leave room to fill in things you forget at first. List each chief occasion. Tell God you are very sorry for these sins and faults. Mention them to Him one by one. Own up that you did them of your own fault. Don't blame other people or circumstances. Tell Him you mean to give up these faults and do better. Ask Him for forgiveness for the sake of Jesus who suffered and died for these sins on the Cross. Ask Him to help you to do better for the future. Definitely resolve to be regular in prayer and communion.

You may find that you need help in order to repent deeply and turn away from all sin. The Prayer Book urges us, if we cannot quiet our own consciences, to come for help to our clergyman, who has power and authority to pronounce absolution to those who truly repent. It may be a great help to shame ourselves before God by saying our sins out in the hearing of someone else.

Intercession

Jesus is generally seen in the midst of a group of people. He sees fit to save us in company with our brethren in His Church. We must find time to unite ourselves to our brethren

by praying for them. Perhaps you will use another section of your notebook and make a careful list of all the people and objects for which you ought to pray. In making up this list, you will find the list of thanksgivings above very helpful. Go over it carefully, and turn a good many of the thanksgivings into intercessions. There are so many things to pray for, and so many people to remember, that perhaps you will want one page for daily intercessions (family, parish priest, local guild, people who are sick, or in trouble, or out of work), and then a page for each day of the week.

Don't forget to pray for our missions, at home and in foreign lands; for a better social order; clean politics; food for all the hungry; jobs for all seeking honest work; care for the sick, the feeble, the aged, the insane.

Get the "God bless you" habit. As you go to work, "God bless that old man." "God bless the people who worship in that Church I am passing, and bring them to Thee." "God bless the people in that hospital," etc.

(*To be continued*)

NOTES ON SOME QUESTIONS CONCERNING RELIGIOUS LIFE

By Lucius Cary, S.S.J.E.

III

THE questions with which these notes are concerned are such as may arise from difficulties inherent in the condition which Religious Profession creates, or may be occasioned by the special conditions peculiar to the adventure of Religious Life in the English Communion, where in the course of tentative exploration, it is possible, even easy, to lose sight of principles. In the centralized, articulated and coherent government of the Roman Catholic system, difficulties of the former kind are to a very large extent, if not wholly, anticipated and provided for by Canon Law. Problems of the second kind would obviously not arise, but corresponding questions, that is to say, questions occasioned by new exploratory ventures, if not forestalled by existing Canons, would be subject to an expert authoritative scrutiny and decision. In the absence of comprehensive codified regulations bearing the authority of Convocation, for which the time is certainly not yet ripe, the institution of an Advisory Council to serve the needs of the Provinces of Canterbury and York may be regarded as a step of the greatest importance and of very real value towards the stabilization of Community Life as already existing. To this Council reference has been already made in the first 'Notes.' The fact that it is strictly advisory and that it has no jurisdiction or coercive authority should enhance its value for the Communities in general, since its practical help may be invoked without the incurring of any obligation. The further fact that a body of Regulations is appended for the guidance of the Council towards certain ends should not be regarded as limiting the usefulness of the Council in matters in which those particular ends are not in question. We are not here concerned to consider the work of the Council or the details of the

appended Regulations; our reference is only intended to emphasize the fact that the Church at large, as well as ecclesiastical authority in particular, has a right to be satisfied that the element within the corporate life which claims to be specially consecrated for the greater glory of God and for His service shall be regulated and administered on sound principles of discipline and justice.

That this is in fact the intention in the creation of the Council may be seen from the constitution of the Council itself and from the nature of the subjects dealt with in the Regulations, apart from the actual provisions made with respect to the subjects. We are not proposing to criticize or comment on the guiding Regulations as they stand or may be amended, but only to regard them as indicative of some of the matters concerning which difficulties have risen or may rise.

Among these subjects, as has been already suggested in earlier 'Notes,' one of chief importance is that of the Vows by which the Professed Religious is bound and set apart by a special consecration to God. There are questions concerning the extent of the obligation created, and the responsibilities consequent both on the side of the person who takes the Vows and of the Community which administers them, which may produce problems that are not always easy of solution.

When only temporary Vows are taken, as in those Communities which require an interim period between the completion of the Noviceship and final Profession, it is obvious that with the conclusion of the period specified the obligation of the Vows ceases. The duration of the obligation is strictly defined; when the time stated has elapsed, the Vow has been fulfilled; what was promised to God has been given, and the duty is discharged. There may be, and in the case where temporary Vows are imposed in view of an ultimately final Profession there should be, a clear and whole-hearted purpose of renewing them in continuity. But an expressed purpose is not a Vow, nor is it accepted as such by the authority

which administers the Vows. For that reason Communities are well advised if, in their Statutes, they limit expressly the measure of privilege granted to those who may subsequently leave the Community and return to the secular estate.

It is with the conditions created by permanent Vows that the difficulties really begin. And here we must reiterate and emphasize the distinction between the consecration of the individual life to God, with its deliberately assumed obligations as defined by the Vows on one hand, and on the other the whole of the mutual relation between the individual and the Community under whose auspices the estate of the consecrated life is entered and is to be maintained. As has been already indicated, it is the immense gravity of the former which demands so very serious a sense of responsibility in the latter. To the individual the Community becomes the organism in and through which, by divine appointment, he discharges his sworn obligation; to the Community the individual has become a member for whose spiritual and temporal maintenance and welfare as a consecrated person it has assumed responsibility. The Community is not a mere witness in respect of the relation created between the soul of the individual Religious and God as distinct from its own contractual obligations; for during the probationary period of Noviceship (and, where they are imposed, of temporary Vows), it has had the life under close and careful observation and in granting the privilege of Profession it gave as authoritative an encouragement and approval as it had in its power to give. In this there is surely an immense moral responsibility. Even if the contractual relations should be suspended or terminated, the spiritual and moral obligation incurred cannot wholly cease. May we perhaps assume that it is at least in part in recognition of this obligation that according to the Roman Canon Law a Community is bound to receive back a Religious who has been dismissed, provided that adequate signs of complete amendment are forthcoming, and that there be no really grave reasons (e.g. scandal)

which would make readmission undesirable. But whether the determining reason is in the relation instituted between the individual and the Community by Profession, or in the still deeper relation between the soul and God, created by the Vows which the Community authorized, there remains in evidence the principle that when once Profession has been made in perpetuity, whatever trouble or disaster may supervene, nothing short of the greatest moral impediment can acquit the Community of its obligations, provided that there be valid signs of penitence in the erring and separated member.

The instance of a dismissed Religious is brought forward here not only as a possible example of the moral responsibility to which we referred, but also because it represents a recurring difficulty in experience. For it is undoubtedly the case that there is a considerable number of persons who have at one time or another taken perpetual vows in some Community and have either by way of release or dismissal become separated from that Community. Such persons have a right to know, and the Church has a right to know, what their status is, and the nature and extent of the obligations of their separated life. A complete answer to cover all cases would be difficult, if not impossible, to find; but there are facts to be taken into account and principles involved that may at any rate help towards the resolving of particular cases.

In the first place it must be premised that there is a very clear distinction between dismissal and release. Dismissal is the final penalty that a Community has power to impose on one who has proved incorrigible, either in moral behaviour involving scandal, or in Religious conduct by obstinate refusal of obedience. Release on the other hand is an exercise of clemency by which the Community, in view of some extreme urgency of need, consents to annul the contract made by Profession, and to abrogate the mutual responsibilities hitherto existing. But in either case the Community only has power to deal with its own contractual relation with the

individual, unless there be either in the Statutes according to which the Profession was made, or in the formula of Profession itself, some phrase or explicit provision by virtue of which the Vows were made conditional upon continuance in the Community. Thus, for example, in one Society the form of Profession might contain such words as these: 'I here promise that I will live the rest of my life under the Vows of Poverty, Chastity, and Obedience . . .', while in another the form might run, 'I promise that I will live under the Vows of Poverty, Chastity, and Obedience so long as I shall remain a member of this Community.' It is obvious that the first undertaking is unconditional and absolute, the second is conditional and contingent on continuance in membership. Whether or not such conditional Vows as the later serve to introduce the Professed into the fully Religious state is a further question with which we are not immediately concerned.

Or again, the definition may be made in the Statutes, where provision may be incorporated, expressly stating that the Vows administered at Profession are of life-long obligation, or terminable, either with the membership in the Community or upon other specified conditions. In either case the vows are undertaken by the subject and administered by the Community in the sense indicated by the Statute. And here it may be noted that in view of the facts that so many cases of difficulty have occurred, and that not even the strongest and best constituted Community is immune from the possibility of their occurrence, it is a matter of real importance that every Community should have the terms of its Profession obligations quite unambiguously laid down, and both the terms and the consequences of dismissal and of release defined. These conditions, whatever they may be in each particular Community, will then form a part of the undertaking by which both the Community and the individual are bound, and by which their subsequent action will be determined.

From this it may be seen that the Community is responsible for the exercise of impartial justice only in respect of its own undertakings made in admitting the member to Profession. That is the extent of its jurisdiction. When the act of separation is concluded, the jurisdiction expires. If by express terms of Profession or by Statute, the obligation of the Vows was made contingent on membership, then with the cessation of the membership the obligation of the Vows would automatically cease. In other cases, however, (and these would probably be far more numerous, for the Communities which administer contingent Vows are, we believe, comparatively few), the Religious who is separated from his Community remains bound by the Vows of his Profession which created his special relation to God. He is a Religious by virtue of the Vows, but deprived of the normal means of fulfilling his obligations. He is bound in conscience to such fulfilment as may be possible; his moral position is very difficult, his spiritual condition precarious. It is in view of the difficulties and dangers thus created that Charity would seem to indicate the need of great generosity on the side of the Community in cases where dismissal has been incurred. Indeed, the situation is one of such difficulty and delicacy, in default of any existing legislation or final authority, that it may be worth while to offer some further remark instead of passing to the question of possible dispensation.

Our remark would be in continuation of that which was observed above concerning the moral and spiritual responsibility created by the original granting of Profession, as affecting the relation between a Community and one who has incurred the penalty of dismissal. It is true that the requirements of legal justice may be satisfied when the procedure appointed by the Statutes has been carried out. But may there not be a higher Justice which takes into account things that lie beyond and deeper than the letter of the law? In cases where there is deep penitence, or the hope of such penitence, can that be regarded as a true Justice which by

the finality of its decision bars the door, which has already closed, to the protection of that state in which alone the Vows can be perfectly fulfilled? There is an obvious and natural temptation to a Community to shrink from the embarrassments and difficulties which the readmission of one whose previous conduct has merited so stern a punishment as expulsion may occasion. But when these difficulties are being weighed, there might also be remembered the possibility that the Community may quite unconsciously in some way or to some degree have failed in its spiritual care of the soul for which in granting Profession it undertook responsibility, and so have contributed unwittingly to the disaster. And still more should it be realized that on the spiritual level on which alone the consecrated life of the Religious has true value, every soul is of inestimable price, its good or evil helps or wounds the mystical body of Christ. The Justice therefore which should fail to use every possible resource of mercy, and would finally condemn a would-be penitent to a well-nigh impossible condition of spiritual stress, might seem to be at least purblind to the deep gravity of the real issue, and to lack something of the clear vision by which judgment should be guided. Clearly we are thinking only of the case of the true penitent. For the impenitent, the severity of Justice and its consequences may be the only hope of amendment. But there must be instances in which the highest ends could be attained by such means as a period of probation under approved conditions with a possible return to the safe protection of the Life of Obedience, though it might be with a permanent restriction of privilege.

All this, however, is intended not so much for suggestion with regard to possible emergencies as for the purpose of stimulating reflexion on the extreme gravity of the responsibility incurred in the taking and administering of Vows. It may also serve to emphasize the urgent need that, in default of any Canonical legislation, every Community or Society which assumes that responsibility should have adequate pro-

vision in its Statutes for its own guidance both in normal government and in cases of emergency, and also for the protection according to a true and enlightened Justice of the souls committed to its charge.

If, further, such reflexion or such attention to Statutes should contribute in the smallest degree towards mitigating the evil of the "unattached" Religious, or relieving their condition, it would be a matter of no small gain.

(*To be continued*)

A CONFERENCE OF SUPERIORS

IN the first week of June, by invitation of Father Burton, there was held at the monastery in Cambridge a conference of the superiors and assistant superiors of our four American communities of men. Holy Cross was represented by Father Whittemore and Bishop Campbell, the Franciscans of Little Portion by Father Joseph and Father Martin, the Brothers of St Barnabas by Brother Charles and Brother Gouveneur, and our own Society by Father Burton, Father Dale, Father Palmer and Father Serson, the latter two the superior and assistant superior of our Canadian province.

While similar conferences of religious superiors, both of men's and of women's communities, have taken place in the English Church, this was the first time in the history of the American Church that representatives of our four men's communities had come together for common worship and discussion and fellowship. Day by day our choir was full of religious, wearing the habits of four different communities, yet united in the one common bond of the holy Sacrifice and Divine Office. Twice each day the members of the conference gathered in the chapter room under the genial chairmanship of Bishop Campbell, the assistant superior of Holy Cross, for the discussion of our common problems and tasks in the Religious Life. The evening meetings, which were a continuation of our community recreation, partook of a more general character and were attended by all the brethren and novices and guests.

On the first evening of the conference, Brother Gouveneur, the founder and first superior of St Barnabas' Brotherhood, gave an informal address on the origin and spirit of the Brotherhood. It was a very moving story of a delicate young man who gave up a good position to go on what looked to his friends like a mad quest. He was looking for a way in which he could give himself wholly to God. In Pittsburgh he began a home for sick and destitute men. An old store was loaned to him on condition that it should be painted

and papered. He begged the wall paper from a prosperous business man, and he prayed for and obtained the help of a paper-hanger. He told of the growth of the work from these humble beginnings, of the building of the fine hospital at Gibsonia, and of the development of the Brotherhood. After thirty-seven years, the Brothers have two fine hospitals, and one of the destitute men recently admitted was the very business man who had given the wall paper years ago. He came to the home ninety-two years of age, and there found kindness and care, and died a happy death. The note of the Brothers' life and work is perfect trust in God, even in the face of seeming difficulties.

On the second evening of the conference we gathered in the common room to listen to Father Joseph, O.S.F., as he spoke of the ideals of the Order of St Francis. He pointed out that it was not poverty as such which is the mark of Franciscanism, but, rather, living in simplicity and sharing the uncertainties of the poor so that the community and its members are constantly driven to entire dependence upon God. He said that the only definite provisions for prayer in the rule which St Francis gave is the Divine Office. It is in the Divine Office chiefly that the Franciscan finds his prayer-life, so that no one can be a true Franciscan who cannot find joy and profit in the corporate worship of the community in choir. He believes that the recovery of the spirit of corporate worship is the greatest need of the communities, of the Church, and of the world. In answer to questions, Father Joseph told of some of the struggles of his community since its foundation at Merrill, Wisconsin, in 1919. He disclaimed the title of founder for himself. He felt that every member of the community had contributed to its spirit and that the underlying ideals are those of the great founder, St Francis of Assisi.

On the third and last evening of the conference, Father Whittemore, superior of the Order of the Holy Cross, spoke of the origin and spirit of his community. He outlined briefly

the works of the Order, and then spoke of the spirit and character of Father Huntington, the founder. Father Huntington's outstanding characteristics were a certain numinous quality which made all who came into his presence realize that they were in the presence of a very holy person, and also a wonderful breadth of vision. Father Huntington was able to find a synthesis for apparently opposing principles. He reverenced the past, but he was devoted to the future. Every side of human life interested him. He taught his disciples not so much to give things up for Christ, but, rather, to use them to His glory. Father Whittemore also paid tribute to Father Benson, the founder of our own Society, who had been a strong influence in Father Huntington's life.

Father Palmer, the superior of the Canadian province of our Society, then spoke of the work of the Society in the Muskoka district of Canada. He told of its inception some ten years ago and the growth of the work the Fathers and Brothers do in a rough country region, and of their efforts to provide the Religious Life for men in Canada.

Those who attended this first conference of Superiors all felt that it was valuable experience. It drew the heads of the four communities closer together. As Father Burton said, "We have always known and loved one another; but now we understand and sympathize with one another more." Brother Charles, the superior of St Barnabas' Brotherhood, said that there was no danger of our overlapping in our works or of treading on one another's toes as communities if each of our four societies remained true to the vocation of its founder and the imprint which they had left on their respective foundations, for it would be hard to find four men so different as Father Benson, Father Huntington, Brother Gouveneur, and Father Joseph. And yet all four of these men were so completely devoted to our Lord, and each in his own way showed forth something of the beauty of our Lord's holiness.

The members of the conference made a corporate communion on the last morning at the conventual Mass in the monastery church. Bishop Campbell, O.H.C., was the celebrant, and the Mass was sung by the assembled religious of the four communities.

GROUP AT SUPERIORS' CONFERENCE, CAMBRIDGE

Front row, left to right: Brother Gouveneur, S.B.B.; Father Burton, S.S.J.E.; Bishop Campbell, O.H.C.; Father Joseph, O.S.F.; Father Serson, S.S.J.E.; Father Palmer, S.S.J.E. Back row: Father Dale, S.S.J.E.; Brother Charles, S.B.B.; Father Whittemore, O.H.C. and Father Martin, O.S.F.

SAINT AUGUSTINE'S FARM

AT Foxborough, some twenty-five miles from Boston, St Augustine's Farm is again filled up with happy children and mothers who have eagerly looked forward all the past year to this country outing and several weeks of fresh air, wholesome food and good care. The great day for them comes early in July soon after school closes. The boys in camp live a normal outdoor life and, under excellent supervision, learn how to swim and play baseball, tennis and many other games. The camp is far in from the main road. A busy little village of tents, an open dining room, an outdoor kitchen, and the Director's office form a splendid equipment and setting for camp life. Daily services are held in St Michael's Chapel on the farm, a short distance from the camp. The rambling old farmhouse nearby has been put in splendid repair and is used as a rest house for mothers and children too young for the regular camp life. Some of the counsellors are young men who, as boys in former years, spent their own summers at this camp. Very soon they win the trust and confidence of the new arrivals and quickly help them to adjust themselves to a way of living far different from that of the crowded tenement district of Boston from which most of the children and mothers come.

This important work of the Cowley Fathers at Foxborough was begun by Father Field thirty-seven years ago in connection with his work among colored people at the Church of St Augustine and St Martin in the south end of Boston. The Farm has no endowment and has always been supported by voluntary offerings. During Father Field's lifetime, as a result of his own personal appeal, the Farm always had many friends and supporters, but, as the years pass, the number of them diminishes. We are glad and thankful, however, that some of them are still alive and are not unmindful of the farm and its needs. One such friend, a well-known musician and composer, who has sent an annual contribution regularly since 1901, has increased her gift this year. We need many more such devoted friends who believe that St Augustine's Farm is doing a useful and important work by caring for the bodies as well as the souls of these poor colored children. Families who can afford to do so pay a very small sum for their children who go to the Farm, but money is very much needed for the little ones too poor to pay anything. You can help to brighten the lives of these children by sending us your contribution. Anything you can send us will be gratefully received and acknowledged. Contributions may be sent to the Father Superior, 980 Memorial Drive, Cambridge; to Father Fitz, the Mission House, 33 Bowdoin Street, Boston; or to Mrs Albert Arnold, 1082

FATHER FITZ AND A CAMP GROUP

Commonwealth Avenue, Boston. Father Fitz, who has been the devoted vicar of St Augustine's Church for many years, is also in charge of the Farm at Foxborough.

BESSIE ARNOLD

OBITUARY

FRANCES GOODWIN. *April 24, 1937*

A member of the Fellowship of St John.

MARY LE BUFF. *June 8, 1937*

For many years a devoted communicant of the Church of St John the Evangelist, Boston, and since 1914 a member of the Fellowship of St John.

EMILY GEORGIANA GROSS. *July 10, 1937*

Mother of Brother Frederick.

ON WHOSE SOULS, SWEET JESUS, HAVE MERCY

A LETTER FROM JAPAN

Hospital of the Resurrection of Hope,
Kumamoto. May 16, 1937.

My Dear Father Superior:

A MONTH has passed since my landing in Japan and this is the first chance I have had to write you a letter. My time has been very full, but very delightful and, I hope, also useful.

Father Sakurai and I are spending the feast of Pentecost here as the guests of Miss Ada Wright, the niece of Miss Riddell, who succeeded her aunt as head of this wonderful Christian work. The Hospital of the Resurrection of Hope lies to the north of the considerable city of Kumamoto in the western island of Kyushu, and is practically in the country at the base of lovely wooded hills. The buildings are very well kept up and are most attractive. The hospital has a capacity of 100 patients, but there are only about 70 here at present. The men and women each have buildings to themselves, and about four lepers occupy one room. The more seriously affected patients live in a separate building. The chapel is most attractive, in semi-Japanese style, with plenty of air and light. Father Sakurai and I each said Mass there early this morning with Miss Wright in attendance, and at 10 o'clock there was another Mass, taken by the Japanese priest. This is a very low-Church diocese, but the chaplain here wore a chasuble. Four large candle-sticks adorn the altar, presented by the Bishop of London. But, alas, they have been equipped with large electric lights, and the effect is far from beautiful. But the chapel, on the whole, is very churchly, and the devotion of the poor patients — some of them young boys and girls with a long life of suffering and ostracism before them — was deeply moving.

Of course I visited the Mission at Kusatsu also, and Miss Nettleton received us very kindly in Miss McGill's absence. The latter has gone to America for a rest and change, but I

had a very kind letter from her. A member of the lepers from Kusatsu village have been transferred to the Government leper colony nearby, so that there are about 100 communicants of the Church at the latter colony. Bishop Reifsnider plans to build a church there soon.

The celebrations in connection with the fiftieth anniversary of the Sei Ko Kwai* in Tokyo were very impressive and, I am sure, proved encouraging to isolated Christians in various parts of the country. About 3,000 were in attendance at the great Eucharist held in a large cruciform tent erected on the grounds of the Central Theological College at Ikebukuro. There were over 2,000 communions made at the Mass, and, although I fear that few were fasting, the devotion of the people was remarkable.

Our Fathers in Tokyo now live in a purely Japanese house, entirely devoid of western furniture. Father Morse does the housekeeping and cooking, but Father Viall usually gets his luncheon at Ikebukuro. Both Fathers seem well and happy.

The family at Kiryu too are doing well. The work there is developing in such a way that the Bishop is making the Fathers responsible for a number of missions and parishes in the vicinity, much as the Fathers in Canada are responsible for the missions about Bracebridge. Bishop Reifsnider has spoken in the highest terms of the work both of our Japanese and American Fathers. I was at Kiryu during the Bishop's visit for Confirmation on Sunday last, when three were confirmed. The parish seems to be going on well under Father Kimura, while Father Takeda is in charge at Tochigi, where Father Robert Andrews was formerly.

The house at Kiryu is in the midst of the town, but has the advantage of having a large number of rooms, which is not usual in a Japanese house. On the second floor front is a large room which is used as the library, and this room (with half of it curtained off as a bedroom) was assigned

*The Holy Catholic Church in Japan.

to me during my visit to Kiryu. I was also furnished with a bedstead to sleep in — quite a novelty after my stay with the American Fathers in Tokyo — for their house is quite devoid of beds, and all sleep on Japanese *futon,* or mattresses, placed directly on the floor.

In front of the house at Kiryu there is quite an attractive garden, with rocks, trees and a couple of stone lanterns. Some azaleas were in bloom during my visit there, which made it very gay indeed.

SOME OF THE FATHERS AND NOVICES AT KIRYU

Father Sakurai is accompanying me in my travels, and I find him most useful as an interpreter and guide. We saw Nikko and Kusatsu from Kiryu; and, after returning to Tokyo, we have visited Kamakura, the Hakone district, Mount Fuji — of which I have had some glorious views, — the Inland Sea and Nagasaki. From Kumamoto we hope to ascend the volcano of Mount Aso (quite unromantically and easily *via* motor bus) then go on to Beppu, from whence we return to Kobe. Father Sakurai is to give an ordination Retreat at the Bishop's there on Friday next, and I shall also be there with Bishop Basil over Trinity Sunday. Then, after visits to Nara and Kyoto, we return to Tokyo, getting there in time for the first Sunday after Trinity. On Monday the 31st and Tuesday June 1st, I am giving a Retreat for the Sisters of the Epiphany. On Wednesday the 2d all the

brethren of our own community will be at Kiryu, where I am to conduct a day's Retreat and preside at the Provincial Chapter. On Monday the 7th, I am to be at a gathering of the Brotherhood of St Andrew in Tokyo; on Tuesday the 8th, I am scheduled to conduct a Quiet Day for the Japanese clergy. I plan to sail June 10th on the *Chichibu Maru,* due in San Francisco June 23d. That will give me only a single day in Honolulu (June 17th-18th) instead of the week I had originally planned; but it seemed wiser to take the extra week in Japan, particularly as Bishop Littell will not be in Honolulu on my return.

I find I have written nothing about our Japanese novices. They impress me very favorably, indeed. They seem devout and humble, and I hope they will persevere.

With much love to you and all the family,

Affectionately and obediently, in Christ,

Granville M. Williams, S.S.J.E.

COMMUNITY NOTES

THE first Mass in the new monastery church was celebrated on Ascension Day. It was preceded by a service of blessing and dedication conducted by the Father Superior in the presence of the members of the community. On the following morning, the feast of St John before the Latin Gate (translated from May 6 because of its concurrence this year with Ascension Day), the first public Mass was celebrated in the church, and there was a corporate communion for the associates of the Society and members of the Fellowship of St John living in greater Boston.

✠

THE church, for the present, is temporarily fitted with such altars and choir benches as we happened to have on hand, and is being used daily for Mass and the Divine Office. The consecration will take place at a later date when the permanent altars have been erected in the church. The marble altar of St John the Evangelist, which has been offered by a member of the Fellowship will, we hope, be in place by early autumn.

✠

AFTER the Mass on May 7, the Father Superior admitted seven new members to the Fellowship of St John: Miss Nina E. Brown, Mrs Louise Litch, Miss Margaret D. Reynolds, Miss Agnes Ryan, Mrs Katherine R. Thomas, Mrs Affie Tincker and Miss Adah Tincker. On May 30, at St John's Church, Boston, Miss Marion F. Dondale was admitted to the Fellowship.

✠

EARLY in May we had the honor of a brief visit from His Excellency the Governor of the Leeward Islands, Sir Gordon James Lethem, K.C.M.G. Accompanied by the Father Superior, Sir Gordon visited the grave of his friend, Archbishop Hutson of Antigua, at our cemetery at Foxboro and later returned to the monastery in Cambridge where he had tea and met the other members of the community at home.

✠

WE have had the happiness of entertaining many other guests at Cambridge this summer, and, while it is invidious to make comparisons, no one so far has been able to furnish us all with such sustained delight and good fun as Father Robert Wood of Wuchang, now in this country on furlough. Forty years a missionary in China, and a matchless raconteur, he enlivened every recreation during his all-too-short visit with us.

SAN FRANCISCO

OUR staff at the San Francisco house has been strengthened by the coming of Father Maddux, who has recently been engaged in special work in the diocese of Colorado. A Westerner by birth and training, he feels very much at home in San Francisco, and appreciates the cordial welcome he has received.

✠

THINGS seem to be humming as usual at Saint Cyprian's Mission under Father Humphrey's care. On Sunday within the octave of the Ascension, a handsome new font was blessed.

✠

BROTHER Edward has recently been appointed "Emergency Chaplain" of the Laguna Honda Home. This is in addition to his regular mission work there each Thursday.

✠

THE following clipping from *The Pacific Churchman* is a deserved tribute to the splendid work being done by Brother Donald and our choir at the Church of the Advent.

'The use of liturgical music whenever possible, supplemented by modern music in the liturgical spirit, is the ideal which the choir of the Church of the Advent, directed by Brother Donald, tried to exemplify in its Easter selections. From Everett Titcomb's *a capella* "Missa Sanctae Crucis," the Kyrie, Sanctus, Benedictus and Agnus Dei were sung. Plainchant was used for the Gloria, Creed, and Our Father, as well as for the Gradual, Alleluia and Easter Sequence: "Christians to the Paschal Victim." The anthem chosen was Eric Thiman's simple and effective setting of the traditional melody: "Ye Sons and Daughters of the King."

Parishioners made their communions at the earlier hours—6.30, 8.00 and 9.30—according to the parish custom. With the sermon brief, it was possible despite the full musical service to close the service promptly at 12 o'clock, a fact not unworthy of notice.'

✠

ONE of our most interesting visitors during recent months was Archbishop Karekin Hovsepian, legate of His Holiness Khorean I Catholicos of all Armenians, Etchniadzin, Soviet Armenia, U.S.R. The Armenians of the San Francisco region gathered at the Church of the Advent to pay homage to their distinguished prelate, and the Fathers and Brothers of the Society paid their respects to His Grace

FATHER Otis has been elected Vice President of the General Seminary Alumni of the Pacific Province of the Church. He has also been elected a member of the Provincial Committee for Catholic Action in the same ecclesiastical province.

BRACEBRIDGE

THE principal event of the last quarter in the Canadian Province was the visit of the Father Superior to profess Father Loosemore on Ember Saturday, May 22d. The Canadian Province now has seven professed Fathers.

✤

THE Fathers have been conducting a number of missions and retreats in various places in Canada and the United States.

As soon as the roads were passable, several house-to-house missions were conducted in outlying parts of our Muskoka missions. The high spots of these were Father Loosemore's encounters with "Jehovah's Witnesses," a heretical sect with anarchistic leanings. At Newholm, he challenged their leader to a public debate in the Orange Lodge hall. He quoted scripture louder and longer than "Jehovah's Witness," who finally turned tail and left the hall. At Barkway, the "Witnesses" brought in a car with a loud speaker which broadcast from gramaphone records. Father Loosemore heard of its advent and hurried to the scene. The total population of about fifty was gathered. The loudspeaker began to blare forth its blasphemies against the Church and the Holy Trinity. Father Loosemore walked up and down with a large Bible verifying the texts quoted. After an hour of this, the machine stopped, and Judge Rutherford's plausible voice was silent. "Friends," cried Father Loosemore, "I call you all to witness that I have listened without interruption to Judge Rutherford for an hour. I ask you now to accord me the courtesy of listening to me for fifteen minutes while I tear down the fabric of lies and misquotations he has erected." With Bible in hand, he laid about him manfully, so that, after it was over, the leading man came up and clasped him by the hand and thanked him. "Jehovah's Witnesses" tried to raise a laugh at him, but failed and drove off.

✤

WE have obtained and set up two ancient looms, and Brother James has been weaving carpet on them with Brother Michael's assistance. They have ambitious designs of making blankets, palls, and frontals. So far they have found sales for their rag carpets. Now they want to try wool. They are learning to spin.

OUR cattle are bringing forth thousands and ten thousands i our streets. At least Jael, the larger of our pigs, has brought fort eleven. We killed the calf we had fatted. Sixty little cockrels ar feeding and fighting in a separate pen. They will become table birds

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NOTICES OF BOOKS

The Fruit of the Spirit. An Exposition of Galatians V. 22, 2 By Kenneth MacKenzie, Bishop of Brechin. Paper, pp. 12 (London: The Church Literature Association, 1937). On shilling.

HERE is a book which, though designed for use during Len will be found profitable for every season. It directs ou attention not toward the Passion of Christ, necessary as tha is, but to the works of the Holy Spirit. "What we are really seekin after is not some dull and passive sinlessness, "says Bishop MacKenzie "but a character, . . . the formation of Christ in us!" There are man very helpful thoughts in this book concerning the gifts of the Hol Spirit. J. V. W.

The Divine Gardener. By the Right Reverend Arthur Karney, D.D Bishop of Southampton. Paper, pp. 63. (Milwaukee: More house, 1936). 60 cents.

THE addresses which comprise this little book were originall given at a retreat at Cuddesdon Theological College in Englan They are based upon, and interpret what is sometimes calle the Sulpician method of prayer, expressed in a simple formula: "Christ before the eyes —Christ in the heart —Christ in the hands.

The book can be profitably used as an aid to meditation. Becaus of its clarity and simplicity, we recommend it especially to beginne in the art of mental prayer. J. V. W.

Instructions on the Holy Communion. By the Reverend S. A. Howard Paper, pp. 88. (Milwaukee: Morehouse, 1936). 60 cents.

THE instructions contained in this book were developed fro notes of addresses delivered to a Communicants' Guild by a English priest. While the book contains many helpful though regarding Holy Communion, it is doubtful whether it would hav any wide appeal to American Churchmen because of its decided English point of view and its argumentative character. J. V. W.

He Careth for You. By Arthur W. Hopkinson. Paper, pp. 56. (Milwaukee: Morehouse, 1936). 40 cents.

THIS little book has been compiled by one whose duty and privilege it was frequently to visit the sick. It contains many useful suggestions of encouragement and words of help for those who are called to bear the cross of suffering, pain and weariness. The last chapter, entitled, "The Fuller Life," deals in very simple language with the Christian attitude regarding death and purgatory. These thoughts should do much to rob these subjects of the dread and fear felt by many regarding them. J. V. W.

Adventure in Faith. By James S. Russell. (New York: Morehouse, 1936). pp. xvi + 117. Paper, 85 cents.

A HISTORICAL and autobiographical account of the Lawrenceville Normal and Industrial School by its founder, who was born into slavery in 1857. There are chapters on his life at Hampton, under a Union general, and at seminary, under a Confederate major. Then follows an account of heroic missionary work and the founding of St Paul's School. He narrates his participation in the councils of the Church and tells how he declined calls to bishoprics. There are moments of great joy and deep sorrow in his life, and the reader will realize that the author was a man of extraordinary faith and achievement. V. L. D.

At One. By Harold Rew. (New York: Morehouse, 1936). pp. 117. Paper, 40 cents.

IF you have ever wondered what street-preachers preach about and what questions they have to answer, this little book by Fr Rew, a mission priest of All Hallows' parish, London, will show you how inspiring is this sort of evangelism. It is quite a different thing from preaching to a regular congregation in pews. Fr Rew has something to say, and he says it with poise and manifest conviction. In twelve chapters he has handled concisely nearly everything of the Faith. There are paragraphs on penance, the problem of evil "social injustices," and the authority of the Church. This preaching has doubtless won more than one convert. V. L. D.

The Fellowship of St John

THE Fellowship has for its object the binding into one association o work and prayer those who, while they give of their substance and thei energy for the furtherance of the life and work of the Society of St John th Evangelist, desire to have their part in the prayers and other good works tha are offered in the Society to Almighty God. The Fellowship is open to th laity, both men and women. The obligations are very simple, consisting mainl of daily prayer for the Society and its works; a regular annual contributio to the Society; and the reception of Holy Communion, with intention for th Society, on the patronal feast of St John *ante Portam Latinam* (May 6), o within the octave.

Further information may be obtained from the Warden-General of th Fellowship, the REVEREND FATHER DALE, S.S.J.E., 980 Memorial Drive Cambridge, Mass., or from the Fathers at any local House of the Society.

Associates S.S.J.E.

PRIESTS, and such laymen as desire to keep a rule of stricter obligation than that of the Fellowship, are admitted as Associates of the Societ of St John the Evangelist, after a short period of probation. The particular of membership may be obtained upon application to the REVEREND FATHE SUPERIOR, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or to any Pro vincial Superior of the Society.

Requirements for Postulants

1. We require that those who come to test their vocations with us shoul bring a baptismal certificate and, in the case of laymen, two references fron parish clergy.

2. They must be of sound health, and, if required, be able to furnish certificate signed by a medical man.

3. They must be free from engagements of debt or marriage.

"As many as receive the Word of God become the sons of God by par ticipation of His grace. It is on this grace of the divine call that we mus rely for the accomplishment of any work that we undertake. No one, there

fore, can be eligible into our Society unless there be sufficient evidence that he has received a call from God to this life and work; nor is anyone to be rejected because some one particular gift may be wanting to him. God is abundantly able to supply every defect in those to whom His Word comes." *The Rule of Life, Ch. I.*

Those who come to test their vocations in the Religious Life must expect to perform cheerfully whatever duties are assigned to them, to be practised in bearing all kinds of humiliations and to be trained to live simply with the desire of the glory of God. Obedience, humility and fervour in prayer are the certain signs for which we look in every true vocation to the consecrated Life of the Evangelical Counsels.

Cowley: Editorial Notices

COWLEY is issued quarterly, at the four seasons. Unless otherwise instructed, all subscriptions are reckoned as beginning with the current number, and terminating with the fourth number following.

Copies of many of the earlier numbers can be furnished by the Secretary upon request.

CHANGE OF ADDRESS. Subscribers are particularly requested to send to the Secretary at Cambridge prompt notice of any permanent change of address.

ANNUAL SUBSCRIPTIONS. Post free, $1. Single copies, 25 cents. All subscriptions for the Quarterly should be sent to the Secretary, S.S.J.E., 980 Memorial Drive, Cambridge, Mass. Checks should be made payable to *The Society of St John the Evangelist.*

LITERARY CONTRIBUTIONS on subjects religious and missionary are invited for insertion in the pages of COWLEY, if suitable. All copy—papers, reviews, etc.—must be sent in a month before publication each quarter, i.e., not later than the twenty-fifth day of November, February, May and August. No manuscripts will be returned unless accompanied by stamped addressed envelope. Literary contributions, books for review and exchange publications should be sent to the Editor, *The Reverend Father Dale, S.S.J.E., 980 Memorial Drive, Cambridge, Mass.*

General Information

CORRESPONDENCE for the Father Superior should be addressed t
980 *Memorial Drive, Cambridge, Mass.*

Donations and subscriptions for the works of the Society are thankful
received. Those designated for any work in the Home Province, or for th
Province of the Far East, should be sent directly to the FATHER SUPERIO
980 Memorial Drive, Cambridge, Mass.

Contributions for the Society's work in California should be sent to th
REVEREND FATHER OTIS, S.S.J.E., Superior, 162 Hickory Street, San Francisc
California.

Contributions for the Society's work in the Canadian Province should b
sent to the REVEREND FATHER PALMER, S.S.J.E., Provincial Superior, Hou
of the Transfiguration, Bracebridge, Ontario, Canada.

The Cable Address of the Society in America is: EVANGELIST, BOSTON.

Guests are received at our several Houses for purposes of devotion an
retreat. In order to assure prompt attention, application should be addresse
to the REVEREND FATHER GUESTMASTER, and not to individual Fathers.

The Repository

AT the Monastery in Cambridge the Society maintains a Repository fo
the sale of its publications and other books and tracts, rosaries, picture
and devotional articles. A list of our publications will be sent upon reques
Address all orders to the Secretary of Publications, 980 Memorial Driv
Cambridge, Mass.

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I GIVE, *devise and bequeath the sum of*.....
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duly organized under the laws of the Commonwealth of Massachusetts, an
located at* 33 *Bowdoin Street, Boston, Massachusetts.*